

# WEEKLY MESSENGER.

PUBLISHED BY THE BOARD OF MISSIONS OF THE GERMAN REFORMED CHURCH—THE PROFITS TO BE DEVOTED TO MISSIONARY PURPOSES.

New Series. Vol. 6. No. 24.

CHAMBERSBURG, Pa., WEDNESDAY, MARCH 3, 1841.

Whole Number 284.

## Original.

For the Weekly Messenger.

### THE HEIDELBERG CATECHISM.

#### 7. 12. FAREL THE PRIEST-SCOURGE.

A new epoch appears in the history of the Reformed Church, with the triumph of the evangelical cause in Geneva. Here in the end, it may be said to have acquired its characteristic constitution and complexion, more than from any other source. Here the protestantism of France came in as a mighty torrent, mingling itself with the protestantism of Switzerland, and carrying all afterwards in its own course. From France indeed, through the medium of Geneva, the distinctive title *Reformed Church*, seems to have been derived. In that country, this was the common appellation for all who renounced the faith of Rome, as in Germany all such were known as *Protestant*; and now when it became necessary to distinguish more generally, between the followers of Luther and other protestants, this French denomination naturally came to be used for the purpose in all countries.

The reformation in Geneva, dates properly from the year 1535. Among the agencies by which it was accomplished, the most important and worthy, of notice is the ministry of the bold and indefatigable WILLIAM FAREL; one of the most original and extraordinary characters, produced by the age to which he belonged.

He was born in Dauphiny, A. D. 1489, and brought up with great strictness in the principles of popery. For a time, no man could be more devotedly attached to all the superstitions of this false system. His education at Paris, where darkness reigned triumphant at the time in the halls of science, served only to encourage and confirm his zeal in this direction. There was that within him, however, which never could be satisfied with scholastic subtleties and mere outward observances; a vague feeling, that there might be and should be something, in the form of truth, more suitable to the inmost longings of the spirit. He betook himself to the bible; the light of which proved exceedingly painful to him at the first, by revealing to him the gross darkness with which he was surrounded; tho' it gradually conducted him into a region of hope and peace. After struggling for some time with his own prejudices, and the various forms of corrupt authority to which he was exposed from without, he yielded himself at length to the pure gospel of Christ. So deeply had popish views and conceptions wrought themselves previously into his interior life, that it was only with great difficulty and much effort he was able now to exclude the saints from his worship, and address it all to God.

In the course of time, however, he succeeded in freeing himself completely from this difficulty; and in proportion as his heart had been wedded before to the popish idolatry, with all its forms and dogmas, it revolted from the whole system now with the most lively abhorrence. It stood forth to the view of his soul as a mass of abominations, and he was filled with anger and grief on account of his own zeal for it in time past. His feelings were naturally of the strongest kind. His whole spirit was moved within him, as he looked forth upon the state of things around him; and the word of God became as a fire in his bones, making it impossible for him to keep silent; though as yet it seemed little better than madness itself, to think of accomplishing anything against the reigning interest. The evangelical doctrines had indeed begun to be preached, more or less directly and openly, by a few persons in France; particularly in Dauphiny, his native province. But it was in the midst of great opposition and hazard.

Switzerland became early an asylum, to which the persecuted heretics, as they were called, of France, in many cases betook themselves for safety; attracted at the same time, by the freedom of its institutions, and by the desire of becoming acquainted with the spirit and power of the reformation as it here prevailed. Among others, Farel, having already acquired some fame as a friend to the new faith in his native country, came here, as early as the year 1524, and took up his abode at Basel. Oecolampadius was then laboring diligently and successfully in the place, in the character of a reformer; though there was as yet a strong opposition to his opinions. Farel was cordially received into his own family, and soon began to take part, with his characteristic activity in the good work which he found going forward. He obtained permission of the Senate to hold a public disputation, on certain theses or propositions relating to religion, which he stood prepared to defend against all opposition. The manner in which he acquitted himself on this occasion procured him great respect, and made a deep and lasting impression in favor of the cause he advocated. Henceforward we find him working among the reformers of Switzerland; sometimes in one place sometimes in another; with the zeal of a missionary, and the courage of a martyr; reckless of all consequences, and deaf to the dictates of ordinary prudence; as though, in relation to popery, the watchword "*Carthago delenda est*" had been ringing in his ears day and night.

It is exceedingly difficult, to estimate fairly the moral character of Farel's zeal, in the cause of the reformation. Tried by the common standard, especially as this is found to hold in quiet and peaceful times, it might seem to be of an absolutely fanatical complexion. It showed no respect to times, or persons, or places. It gave all courtesy and calculation to the winds. It grappled with all that came in its way under the form of opposition, with an earnestness which seemed like wild tempestuous instinct, more than the result of clear thought and sober reflection. In ordinary times, and with the most of men at any time, such violence of spirit would deserve to be condemned at once as extravagant and fanatical. But the period of the Reformation was no common time; and the men who were raised up, (created by the spirit of the age itself), to preside over the mighty moral revolution were no common men. It will not do, to try the free workings of Luther's soul, rigidly and closely with the formulas of our common everyday life; any more than it will do to subject Shakespeare to the dissecting knife of a cold and merely speculative criticism. And the same thing holds undoubtedly, in the case of William Farel, the first *Priest-Scourge* of the South. We may find it impossible to approve or justify many things that appear in his life. His brother reformers did so at the time, and gave him abundance of wholesome advice on the subject of moderation; which in general seems to have answered very little purpose. Still a great deal must be allowed to

the wants of the time and the temperament of the man. In the circumstances of the case, this was the natural, and probably the most effective form, for the development of the life of the reformation through his person. There was no affectation, in his character. It was all the free evolution of his own nature, from its innermost ground out, under the action of divine grace. Hence, with all his wildness, he was neither quack nor fanatic. Quackery—a crying evil in the Church, in modern times—consists in a pretension to inward power, (with or without the clear consciousness of the quack himself,) on the ground of a merely phenomenal activity, without any regard to its spiritual basis. Simon Magus was a quack; Apollonius, of Tyana, was a quack; and Simon the Stylite, who lived on the top of a pillar in the fifth century, to the admiration of thousands, who came from every quarter to be edified with the godly words which fell from his lips,—was a quack. And many quacks there be in every direction still; quacks little and quacks big; seeming to be, what they are not; and dreaming to do by the flesh, what can only be accomplished by the spirit! Such however Farel was not. The outward with him rooted itself continually in the inward; and the result was power, such as quackery never can reach. Fanaticism again is zeal, pervaded with malignant affection; taking its rise in selfishness, and always returning thither as to its proper end. The spirit of Farel was widely different from this. Love lay at the foundation of all his activity, and uttered itself through its most violent explosions. There was no selfishness or malevolence about him; but a willingness rather to bear all imaginable provocations and indignities, if only he might hope to be serviceable to the souls of his fellow men. Whatever may be said against him, he was at least a genuine man, pervaded with the life of God in all his movements; he was no fanatic and he was no quack.

Farel was not a man to suit the taste of the time-serving smooth going Erasmus, who resided at this time in the city of Basel. The rough reformer indeed entertained himself a strong prejudice against the world-famed man of Rotterdam; which he was by no means careful to disguise or conceal. Erasmus, said, knew less of theology than the printer Froben's wife; he was afraid to speak the truth, against Rome; and what was worst of all, he was like Balaam, hired to curse God's people, against his own better judgment. Erasmus called upon him for a personal explanation; from which however he gained no satisfaction. He now turned to the magistracy for help; and such was his influence in this quarter, that Farel soon after received an order to quit the place.

He obtained permission now to preach at Montbelliard, where the duke of Wurtemberg at this time resided, having been ejected from his own dominions. Here his labor began to have very considerable effect. On one occasion, he was rudely interrupted while preaching, and charged with damnable heresy. A warm contest ensued; in which both the prince and the people generally sided with Farel; and in the end, the person who gave him the lie, was compelled to recant and apologise before the congregation, as well as to sign a paper to the same effect. This gave a new stimulus to his zeal, which the friendly voice of his friend Oecolampadius, who wrote to him from time to time on the subject of his imprudences, was no longer sufficient to restrain.

It does not appear that Farel was ever regularly ordained, as a minister. The times were in some sort anarchical in Switzerland, in a religious point of view, when he began to preach; and Oecolampadius seems to have thought, that this was a sufficient reason in the present case, for waiving the outward formality of ordination altogether. For it was only in compliance with the earliest solicitations of this great man, that Farel first ascended the pulpit. We find him next laboring in the district of Aalen, under an appointment of the government of Bern, within whose jurisdiction the region then lay. His ministry here was characterised by the same restless uncalculating activity, for which it had been remarkable before.

In 1528, the "grand council" of Bern was held, which resulted in a determination on the part of government to abolish popery. Of this, we have had occasion to give some account already. This opened the way completely for the impetuous zeal of Farel, and gave full scope for the peculiar form of action which his nature seemed to require. He now made open war upon popery wherever it came in his way; traversing the land, in the spirit of bold crusading; breaking down images, overthrowing altars, and sweeping out of the way every vestige of ancient idolatry. All this was attended naturally enough, with much violence and confusion. The exasperated papists could not stand by and look quietly on, while all they held sacred was thus rudely profaned before their eyes. Farel was not only interrupted with abuse while preaching, but the pulpit on one occasion in which he stood was torn down; and occasionally he was flogged severely by parties both of men and women. Such a method of spreading the gospel can by no means be approved; though there is every reason to believe, that with Farel it was animated by a genuine and ardent love to the souls of men, as well as an uncommon zeal for the glory of God. On this account probably it was, that his labors in the end proved so much more successful than might have been expected. After a time all opposition gave way, and the field was thrown open completely for evangelical preaching.

Under the patronage and direction of the government of Bern, he was now employed in various missionary tours through the adjacent districts, for the purpose of promoting the reformation. This service he performed in a style, similar to what has been mentioned of his movements in the district of Aalen. The magistrates of Bern exhorted him to proceed with a measure of forbearance in his work, preaching only where a majority were willing to hear him; but his ardent nature led him to lose sight entirely of every such caution. He went forward, regardless alike of priests and people. Wherever he could get an opportunity he would mount the pulpit, often in the very midst of some popish ceremony going forward at the time. On the other hand, when the popish priests were preaching, he was ready to interrupt them and convict them of error on the spot. Such was the force of his eloquence, that his harangues in these circumstances were often attended with great effect. In one case, he burst forth, while the priest was in the act of saying mass, in such a powerful appeal, that the people, papists as they were, rose and threw the altar down. Of course, all efforts were made on the part of the

opposite interest, to put him down. When he could not be kept out of the pulpit, it was usual to hiss and shriek, with the view of drowning his voice. The indomitable man, however, was in the habit, at such times, of talking on, with the most perfect self-possession, as though he had been wholly unconscious of the disturbance with which he was surrounded; till in the end, the thing would often wear itself out, for people cannot hiss always. Then his spirit rose upon them in its strength; and his words rolled down, as though an avalanche had given way, with thundering sound and irresistible force. When he could get this far, he generally succeeded in making an impression on the mass of his hearers, in favor of the truth. At times, however, the hissing and screaming would end in a violent assault upon the preacher's person. The congregation became a mob; and the bold intruder was dragged from the pulpit, beaten, thrown down, trampled upon and kicked. Women and children were actively concerned, in these rough proceedings. The children were taught to hiss, and scream and shout. The women fell on him, when it came to a personal attack, like so many furies, tearing him with their nails, and pulling his hair from his head. In the midst of all however, he never suffered himself to grow discouraged. If the friends of the reformation would only be as bold as they ought to be, he said, the work would soon be done.

In the midst of these daring and hazardous labors, he received a friendly letter from Zuingle, begging him not to expose himself more than might be necessary, as his life was important for the Church. "My life is in less danger than yours," he remarked, in the way of reply to this advice, in his next letter. When the letter reached Zurich, Zuingle was already numbered with the dead—slain on the field of battle, at Cappel.

The light in which Farel was looked upon by the papists, during this time, appears somewhat amusingly in the fact, that he was known among them familiarly under the name of *Der Luther*, (The Luther). With the ideas that prevailed of the saxon reformer, in these remote parts, this appellation may be taken as of nearly the same import with *Der Teufel*.

In 1531, it was resolved at a Synod held at Bern, to send a delegation to the valleys of Piedmont, to confer with the Waldenses, on the subject of the Reformation. Farel was appointed in conjunction with another person, to this service. They visited the district accordingly, and caused a Synod to be called; in which the Waldenses were persuaded to go fully with the evangelical body in Switzerland, in casting off every semblance of popish corruption, both in doctrine and worship. Farel urged them also to establish schools, engaging to send them teachers; which promise he afterwards fulfilled.

On his way back, he made his first attempt on Geneva—a point to which his attention had been particularly directed before, by Zuingle. The doctrines of the Reformation had already gained some ground in the place, and efforts were made in secret for their further propagation; but the reigning tone of thought was all the other way. The Senate was opposed to change; the clergy was more than commonly bigoted and corrupt; and the people were involved in gross darkness. The presence of such a man as Farel, known throughout Switzerland as the *Priest-Scourge*, could not be easily endured. A malignant diabolical plot was entered into, on the part of the priesthood to put him out of the way. Under the pretext of an amiable conference, he and his comrades were invited to the house of the vicar of the diocese; where a company of ecclesiastics received them with all manner of reproach and abuse, every one of whom was found to be furnished secretly with a weapon. From this foul conspiracy, they were enabled happily, by the special providence of God, to make their escape; but it was now made plain, that Farel could not labor with any safety in Geneva. His friends accordingly contrived to send him away, by stealth, for the present, from the place.

In less than two years, however, we find him in the midst of Geneva again. Under the covert of an embassy, which was sent from Bern to this city, to make complaint of some public grievance, he gained admission both for himself and for *Viret*; a young man who had been brought over to the new doctrines while a student at Paris, and whom Farel not long before this had persuaded to devote himself to the work of the ministry. His movements now were marked with great prudence and self-command; from which it appeared, that his usual impetuosity was after all not so destitute of reflection, as might have been supposed. Cautiously he taught the evangelical doctrines, at his own lodgings, or in private houses. Through the influence of the embassy from Bern, he procured from the senate first an order for his own safety; and afterwards a requisition that the clergy should preach nothing, except what they might be able to prove from the scriptures—which was a heavy blow of course to the very root of popery. The priests roused the populace against him. He was not to be moved however in this way. Next, a doctor of the Sorbonne, belonging to the order of St. Dominic, was brought into the place, to preach in the cathedral church, in the way of antidote to the poison which was felt to be at work. Farel charged him before the council, with teaching monk, for a time, refused to answer for his however provoked by the reformer's accusations, he consented to have his doctrines publicly tested by the word of God. A conference was held accordingly for the purpose, in the presence of the greater and smaller councils, and a large assembly of ecclesiastical jurists and physicians. Farel conducted himself in this debate, with great calmness and self-possession, while he maintained the truth with the most unflinching firmness; offering to die, if he failed to prove his positions from the bible. The monk found himself at length perfectly overpowered. "Let me send you doctrine to Paris and Lyons, and the other universities," he exclaimed "and see whether they will not condemn it." "You may send it to an angel," was the energetic reply, "and if an angel preach any other doctrine, let him be accursed." It was a clear case of defeat. The dominican errors in church, to recant his errors in church. When he got into the pulpit however, he made complaints of unjust treatment; which led to his being sent to prison, as a punishment for his contumacy.

Things were now brought to a crisis. The Council knew not how to act, being distracted within, and at the same time pressed by opposing influences from abroad. Freyburg demanded

Farel's banishment; Bern insisted on his being allowed to remain; and Geneva had an interest in preserving the friendship of both. Meanwhile Farel had judged for himself, what the case required to be done. Boldly he began to grapple with the reigning superstition, in season and out of season, in his old style. The Council were alarmed and bade him be still. But it was too late; they might as well have tried to chain the whirlwind. The people had begun to feel the force of Farel's giant spirit. Soon he was thundering, in the pulpit of the great cathedral itself, in the midst of a plot, to murder the reformed and change the government, seemed to turn the popular feeling completely against the clergy. The case became yet worse, when the pope issued a decree of excommunication against the city. This operated as a death blow to the authority of Rome. The Council were persuaded at length, to call a meeting of the people. A deliberating eloquence. In the end by an almost unanimous vote, it was resolved that Geneva should go with the Reformation. This took place on the 10th of August 1535. The edict, establishing and proclaiming this great revolution in form, was issued on the twenty seventh day of the same month.

Thus was the way fully opened, for the introduction of correct faith and a pure system of worship. Farel exerted himself happily, in this important work. In a short time, an entire change was wrought in the ecclesiastical affairs. Everything that might serve to keep up the spirit of popery, was removed. The sanctuary was carefully purged from every vestige of idolatry, with which it had been heretofore defiled; and the worship of God was restored once more to its primitive simplicity and plainness, suitable to the character of Him, who "is a Spirit, and must be worshipped in spirit and in truth." Farel could never patiently endure any sort of indulgence or connivance, towards the symbols or badges of the popish superstition. When Pellican before this continued to wear his sacerdotal vestments, and to say mass, he gave him no rest, till the thing was corrected; and in no case would he countenance any such conformity with the Man of Sin, when it appeared among his friends, even in the smallest points. The reformation in Geneva, accordingly, was characterised from the very start, by a free and manly independence of Rome in all respects; and a full practical submission to the principle, (more generally confessed than obeyed,) that "the bible is the religion of protestants."

J. W. N.

"The facts presented in this number, rest mainly on the authority of *Kirchhofer's* 'Das Leben Wilhelm Farel's aus den Quellen bearbeitet. Zurich, 1831.' They are gathered here, however, not from the work itself, which has not been within reach; but from notices of it in Tholuck's *Literarischer Zeitgeber* for 1832, and in the *Biblical Repository* for 1833. In the last mentioned publication particularly, a very full account is given of this interesting and extraordinary man.

## THE FATAL BALL.

It was during a revival of religion in the town of —, that the writer called to see a young married lady; who for several weeks had been confined to the house by sickness. She was one of the excellent of the earth, whose eye was ever fixed upon the glory of God, and who preferred Jerusalem above her chief joy. I remarked, that I was pleased to find her so far recovered as to be able to sit up. "Yes," said she, "the goodness of the Lord to such a worm of the dust, is indeed wonderful, and his loving kindness has not been experienced merely by thus far restoring the body, but the soul has had a full cup." Here tears choked her utterance. "After a few moments pause, she added, 'it has run over with joy's unspeakable.' Whilst I was so ill, the blessed news from the female prayer-meeting, that Mrs. — had there for the first time found the Savior precious to her soul, produced such a sudden thrill of ecstasy as almost to prove fatal to my weak frame." "Mentioning a number of cases of conversion that had occurred since she last attended preaching, 'O,' said she, 'I have been so much better for a few days, that to-morrow night I think I might venture to go.'—Precious saint! little did she think that her meeting on that night, would be in heaven with Abraham, Isaac, and Jacob, and all the blood-washed throng.—When I arose to leave, she took me by the hand and with a countenance expressive of the deep emotions of her heart, observed, 'I have thought much for a few days of that passage of Scripture, 'If two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven;—and now, dear sister, I want to have you join in pleading for the conversion of my dear husband. No doubt you have heard of his being one of the managers of the Ball to be held on Monday night. O how I was pained this morning to hear him say that he intended to send tickets to some of the young converts, and also, if possible, to get Miss — there, who is in such deep distress for her soul.'"

The night succeeding my visit was the time she had fixed upon to attend the place of prayer; a neighbour called in on her way to the meeting, and advised her not to expose herself so soon. Said she, 'I don't know why I should stay at home. I certainly feel as well as I did previous to my sickness, with the exception of being a little more weak.' She however thought it judicious to comply with the wishes of her friend. The lady had been but a short time seated in the congregation, before a message arrived that Mrs. — was dead.

Though the unexpected and to us mysterious providence in the removal of this sister of the church, was to many a bitter stroke; yet to some it proved a joyful event.—When the Minister announced her death at the meeting, several individuals present, who had been lingering under conviction, were led to realize the danger of procrastination, and before they left the house fled to the Savior for refuge.

A few moments after her friend had left her room for the meeting, her husband entered, and observing him to be apparently in a better humour than he had usually been since the commencement of the revival, she took occasion to entreat him not to attend the Ball. Discovering, however, that his purpose was fixed, and that entreaties would avail nothing, she then inquired whether he had actually sent tickets to the young persons he had mentioned; he replied, that he had. In an affectionate manner she began to expostulate with him; when, in a peevish tone, he told her she wanted none of her preaching, and darted out of the house. He had but just reached his shop across the street, when it was supposed his wife was fainting, and he was sent for in

haste to return. In an instant, he was in her presence; though not before the icy hand of death had commenced his grasp. A sweet heavenly smile rested on her countenance, and with the sentence, "I am going home to glory," on her lips, the spirit took its flight.

The scene the night following whilst the corpse lay in the house, was truly appalling, and enough to move a marble heart. The husband upon his knees—at one time calling to God to have mercy on his guilty soul—and then in the greatest anguish shrieking out "O my wife, my murdered wife! sweet angelic creature!—O for one look or one word that would satisfy me of her forgiveness!—Dear heart-broken wife!—Is she gone!—Treachery Ball, to rob me of my dearest earthly treasure!—Accursed dancing! what has it done!—ruined my poor soul! O cruel wretch! that I could scornfully turn my back upon her tender admonitions.—But the last words I uttered in her hearing!—O it is the recollection of these, that will cause my heart-strings to break!"—The entrance of two young men seemed to pierce his heart afresh. Addressing himself to them he said, "have you burnt your tickets!—Had it not been for me your precious souls might have been saved, but ah! I have led you on to destruction!"

The next day, which was Sabbath, the partner of his bosom was consigned to the tomb, and so little regard was paid to his agonized feelings, that on Monday night the Ball went on as merrily as though nothing had occurred. Poor man! We hoped the fruits of genuine repentance would have been visible; but alas! "sorrow of the world," His goodness, like the morning cloud and early dew, quickly passed away.

Another remarkable fact connected with this Ball, was, the removal of a Manager engaged with the husband of the deceased in making the preparations. Scarcely were the arrangements completed, when the anticipated hilarity of the Dance was exchanged for a raging fever, and ere three days had elapsed, he was numbered with the Dead! Thus from the gay, adorning scenes of earth, he was ushered into the presence of God to meet his destiny for eternity.

Chambersburg, Feb. 22, 1841.

## Biographical.

### Notes on the last illness of Mrs. Hemans.

"For she was born beyond the stars to soar,  
And kindling at the source of life, adore."

It is peculiarly delightful to the intelligent and devout mind to learn, in any instance, that an individual possessed of superior acquirements, and pre-eminent talent, is under the influence of the grace of the gospel, and that that individual enters eternity, leaving untainted confidence in the love and atonement of the Redeemer; and when this person is one who exerts a commanding power over his age, as a writer, whether in prose or poetry, it is most refreshing to ascertain that the divinity of the Christian religion is recognized; and that the claims of that religion are felt; and that the preciousness of that religion is experienced; and that, in the dying hour, the supports of that religion are enjoyed.

Few writers of the age, it is obvious, have imparted so much pleasure to persons of cultivated minds, poetic taste and sensibility, in every district of the land, as the late Mrs. Hemans; and in the productions of few female authors do we find more beautiful specimens of polished language, vigorous imagination, graceful, tender, and glowing thought. The versification of her poems, the imagery employed, the range of subjects, and the vivid and impressive manner in which her principal compositions are penned, combine to render her one of the most captivating and influential writers of the British empire. How delightful, then, is it for the Christian to be able to cherish the hope that during her last illness, she was brought effectually to the Savior, and that when she expired, she died calmly and happily in the Lord.

"Soaring to the world  
Of light, and fadeless joys above."

A few concise notes to exemplify the correctness of these observations, may prove interesting and beneficial to every cultivated believer in Jesus who peruses these pages, and may augment the gratification of those who often read her exquisite poems, "*A Domestic Scene*;" "*The Graves of a Household*;" "*The Better Land*;" "*The Silent Multitude*."

Shortly after her arrival in Ireland, where Mrs. Hemans died, she was extremely unwell. When among the mountain scenery of the fine county of Wicklow, during a storm, she was struck by one beautiful effect on the hills; it was produced by a rain-bow diving down into a gloomy mountain-pass, which it seemed really to flood with its colored glory. "I could not help thinking," she remarked, "that it was like our religion, piercing and carrying brightness into the depth of sorrow, and of the tomb." All the rest of the scene around that one illuminated spot, was wrapt in the profoundest darkness.

During her last illness, Mrs. Hemans delighted in the study of sacred literature, and particularly in the writings of some of our old and choice divines. This became her predominant taste, and it is mentioned respecting her, that the diligent and earnest perusal of the Holy Scriptures was a well-spring of daily and increasing comfort. She now contemplated her afflictions in the right manner, and through the only true and reconciling medium, "and that relief from sorrow and suffering, for which she had been apt to turn to the fictitious world of imagination, was now afforded her by calm and constant meditation on what alone can be called 'the things that are.'"

When the cholera was raging in Dublin, she wrote to a dear relative—"To me there is something extremely solemn, something which at once awes and calms the spirit, instead of agitating it, in the presence of this viewless danger, between which and ourselves we cannot but feel that the only barrier is the mercy of God. I never felt so penetrated by the sense of an entire dependence upon him, and though I adopt some necessary precautions on account of Charles, (her son,) my mind is in a state of entire serenity."

While the work of decay was going on surely and progressively, with regard to the earthly tabernacle, the bright flame within continued to burn with a steady and holy light, and at times, even to flash forth with more than wonted brightness.—On one occasion, she finely expressed, when there was a

favorable change in her condition—"Better far than these indications of recovery is the sweet religious peace which I feel gradually overshadowing me, with its dove-pinnions, excluding all that would exclude thoughts of God."

This gifted lady wrote, with peculiar beauty, on another occasion, "I wish I could convey to you the deep feelings of repose and thankfulness with which I lay, on Friday evening, gazing from my sofa upon a sunset sky of the richest suffusions, silvery green and amber kindling into the most glorious tints of the burning rose. I felt its holy beauty sinking through my inmost being, with an influence drawing me nearer and nearer to God."

Her confidential attendant, a most interesting young female, devotedly attached to her mistress, expressed herself in the following delightful and impressive manner—"It may well be said, this was not her rest. She ever seemed to me as a wanderer from her heavenly Father's mansion, who knew too much of that home to seek a resting place here. She often said to me, 'I feel like a tired child, weary and longing to mingle with the pure in heart.' At other times she would say, 'I feel as if I were sitting with Mary at the feet of my Redeemer, hearing the music of his voice, and learning of him to be meek and lowly,' and then she would say, 'O, Anna, do you not love your kind Saviour? The plan of redemption was indeed, a glorious one!—I am like a quiet babe at his feet, and yet my spirit is full of his strength. When any body speaks of his love to me, I feel as if they were too slow; my spirit can mount alone with him into those blissful realms, with far more rapidity.'"

The sufferings of Mrs. Hemans, prior to death, were most severe and agonizing; but all were borne in the most uncomplaining manner. Never was her mind overshadowed by gloom; never would she allow those around her to speak of her condition as one deserving of commiseration. Her sister finally remarked, "the dark and silent chamber seemed illumined by light from above, and cheered with songs of angels, and she would say, that, in her intervals from pain, no poetry could express, nor imagination conceive, the visions of blessedness that flitted across her fancy, and made her waking hours more delightful than those even that were given to temporary repose."

At times her spirit would appear to be already half etherealized. Her mind would seem to be fraught, with deep, and holy, and uncommunicable thoughts, and she would entreat to be left perfectly alone, in stillness and darkness, to commune with her own heart, and reflect on the mercies of her Savior.—She continually spoke of the unutterable comfort which she derived from dwelling on the contemplation of atonement, and stated that this alone was her rod and staff when all earthly supports were failing.

In the heaviest affliction, she desired the assurance to be given to one of her friends, that the tenderness and affectionateness of the Redeemer's character, which they had contemplated together, was a source, not merely of reliance, but of positive happiness—to her.

"The sweetness of her couch."

The powers of memory, for which Mrs. Hemans had already been so remarkable, shone forth with increased brightness, while her outward frame was so visibly decaying. She would lie for hours without speaking or moving, repeating to herself whole chapters of the Bible, and page after page of Milton and Wordsworth.

The conviction of the inestimable value of affliction, as the discipline of Heaven, was ever present to her mind, mingled with the deepest humility, the most entire resignation, an equal readiness to live or die, a saying with the whole heart, "Behold the handmaid of the Lord. Be it according to thy word."

"I feel," she would say, "as if, hovering between heaven and earth, and she seemed so raised towards the sky, that all worldly things were obscured and diminished to her view, while the ineffable glories of eternity dawned upon it more and more brightly."

In her physician, Dr. Croker, Mrs. Hemans was wont to say, she had at once a physician and a pastor. He frequently read to her from a little book which she dearly loved, and which he had first made known to her—a selection from the works of Archbishop Leighton. The last time of her listening to it, she repeatedly exclaimed, "Beautiful! beautiful!" and with her eyes upraised, she appeared occupied in communion with herself, and mentally praying.

When her spirit was nearly gone, she said to her darling Charles, and her faithful sister Anna, that she felt all at peace within her bosom. Her calmness continued unbroken, till, at nine o'clock, on the evening of Saturday, May 16, 1835, her spirit passed away, without pain or the endurance of a struggle, and the pleasing hope is cherished, was translated through the mediation of her blessed Redeemer, to that uninterrupted "rest which remaineth for the people of God."

The remains of this gifted lady were deposited in a vault beneath St. Anne's church; in Dublin, almost close to the house where she died. A small tablet was placed above the spot where she lies, inscribed with her name, her age, and the date of her death, and with the following lines, from a dirge of her own:—

"Calm on the bosom of thy God,  
Fair spirit rest thee now;  
E'en while with us thy footsteps trode,  
His seal was on thy brow."

"Dust to its narrow house beneath;  
Soul to its place on high;  
They that have seen thy look in death,  
No more may fear to die."

[Lon. Even. Mag.]

A HINT TO PREACHERS.—Christianity is for the daily use of homely people. Precepts affecting the happiness of this life, and doctrines involving all the interests of the next, are not to be delivered in that flowery discourse which steep the soul in self oblivion. When truth appears among mankind in her serene and native majesty, she rejects the services of her accustomed attendants, poetry, rhetoric, philosophy, and criticism. Eloquence alone attends her, but it is an eloquence of which the mere words are unheeded,—a weapon of such edge and temper, as to be irresistible, even in the grasp of the feeblest.—*Edinburgh Review.*



## Original Poetry.

For the Weekly Messenger.

"But I will sing of the power; You I will sing of the power;—PART II. 16v.

## III.

In thought I sped a little farther on—  
And next I came into the mourner's house,  
Where those who wept—sincerely mourned the loss  
Of one—on whom their fondest hopes were built.  
As I the group of relatives approached  
Who had just witnessed the last struggle,  
And now in poignant anguish stood around [break]  
The bed of death—methought their hearts would break.  
Nor could we wonder—if they did. Outstretched  
Before them lay—a youth—the only stay  
On whom a widow mother might depend.  
No wonder if the feeble strings which bind  
The spirit to the body, would in seasons  
Such like this—give way and melt when bathed  
In such a flood of sorrow.  
But one of angel form—among them all  
Seemed most to grieve; stood nearest to the corpse  
And watched with almost vacant stare—that brow  
On which the burning kiss of love she often  
Had imprinted—that form inanimate  
And cold as marble slab, that soon would mark  
The last resting place of her beloved.  
To him, she had given her earliest love;  
For from her infancy—they had been  
As brother and as sister. Confiding  
In each other's love—they made the joys of each  
The happiness of both—and if one heart  
Was sorrowful, the other felt it too.  
Thus had they lived, till scarce a twelvemonth since  
They stood at Hymen's altar—and there laid  
Their solemn vow—and were pronounced by him  
Who ministers in holy things—One flesh.  
No form they needed to unite their souls;  
For they were one, as they had always been;  
And now there seemed—no obstacle to bliss—  
The mother—and the wife looked up to him—  
The one—the stay of her declining years,  
The other—the source from which should flow  
Life sweetest streams—through years of ripening  
manhood.

And to a good old age—her greatest joys.  
Alas! how soon may love's endearing hopes  
Be blasted by the ruthless hand of death.  
How vain our confidence to place, in aught  
That savours of mortality—or build  
On any other than the Rock of Ages!  
O sinner, make this Rock thy trust—thy hope,  
Thy sure foundation and thy confidence.  
Firm as the everlasting hills it stands;  
Not death—nor the rude blasts of time—nor yet  
The whirlwind dire—that shall creation sweep  
When the last trumpet shall proclaim that "Time  
No longer" shall exist—can e'er lay waste  
The work, however weak, that thou mayst raise  
Upon its lofty summit.

H. K. R.

Harrisburg, Pa. Feb., 10, 1841.

## Original.

For the Weekly Messenger.

## THE CONFUTATION.

"Perhaps, Barbara, I shall not be home before evening," remarked Mr. Traxler to his wife, one morning after worship, "I am about to ride over to Captain Strobel's, that I may oversee some of his opinions. You know he holds the unsound idea that Education is of no use. I have been thinking on the matter now for several days, while engaged at my work, and reading on it, as you have seen, at nights; and now I feel tolerably well fortified with arguments. I think I can confute him."

"Well, Solomon, if you think of going," said his wife, "you had better throw of your old coat and dress up a little. Speaking in favor of education is as good as preaching itself. It is a great deal better, at any rate, than political speaking; and you should certainly appear as well as on the Sabbath. I will go and put out your Sunday clothes."

"Your mother," remarked Mr. Traxler, to his daughter, when his wife had left the room—"Your mother is always careful that every one of us should appear respectable when going abroad; which is all well enough, and I hope, Mary, you will profit by her example; but then she puts a little too much trust in outward looks. She seems to think that a controversy is no better than a courtship, that may be carried on more powerfully in a new coat. Now this is not the fact, my daughter. In managing a controversy, it matters very little how a person may be dressed, provided only he be well furnished with the arguments."

"But, father," inquired his daughter, "when you have confuted Captain Strobel, will he not be angry at you?"

"No, no, Mary," answered her father; "I see you know but little about controversies. In arguing you must never grow angry with your adversary. You must never let him know you wish to confute him. You must fill in with him very much at first, till he thinks that you hold the same doctrines with himself. When you have thus put him off his guard, you must let fall some objection to his view of thinking which he cannot get over, for his life. At the same time, take away all objections between you and him, and show him some of your beauties, and you will thus bring him over, Mary, to your own side of the question without his knowing any thing about it. Now squire Schlosser is a good enough man, to be sure, but he falls a little short in this particular. He begins at once with his flat assertions and contradictions; which puts his opponent on his guard, and makes him use all his strength; thus becoming only more fixed and rooted in his opinions. The squire is not a bad scholar, and his arguments are sound and weighty; but yet, I am sorry to say it, he is not just the proper man for using them. It takes one sort of persons to hammer out swords and another to handle them. Should I wish, at any time, to be defeated in a controversy I would gain my object a good deal sooner, I imagine, by taking the squire along."

"The Squire!" cried Mrs. Traxler as he entered. "I am really glad you think of taking him along. It will be nothing out of your way to call at his house; and he will be certainly willing to go, as he is always pleased with such errands. I shall now have no more uneasiness about you, Solomon, since I know the squire will be along."

"Unpleasant!" cried Mr. Traxler. "You need have no uneasiness about me, Barbara. I shall meet my adversary alone. I stand in no want of the squire's assistance. I shall take nothing along with me but the subscription book. When the minister gave us that excellent discourse on the centenary, and so many persons went forward and put down their names, you remember Capt. Strobel stood aloof. He was also talked with by himself, as I have been told; but he still held out that education is of no use. Notwithstanding all this, I am not afraid to meet him yet! and when I bring you home the subscription book with his name down in it for five hundred dollars, then, Barbara, you will know in what way I have succeeded."

"Well, Solomon," said Mrs. Traxler, "we will see. But really it would be a wonderful thing if you should do this when the minister has failed. But your clothes are all ready for you in the rear room. I have laid out your blue coat, your red spotted vest, and a collar that has round corners. Somehow I think

you always look best in a collar that has round corners."

Wrought up in his drab overcoat and mounted on his substantial sorrel horse, Mr. Traxler rode slowly along for more than a mile, engaged, no doubt, in summing up and arranging his arguments; but, at length, feeling perhaps pretty secure and confident of success, he touched his steed with his heel and whip, when off they started at a rapid trot, which was kept up for the rest of the journey. On turning down the lane which led towards the house, observing no persons stirring abroad, he thought he would come on the family unawares. The bark of the old house-dog, however, soon gave the alarm; and presently the door of the kitchen was opened, and out of it a lad was seen issuing and running, at full speed, across the road towards the barn, into which he entered. Then, in a few minutes, emerging from the same building Capt. Strobel himself appeared, a portly, comfortable-looking farmer in a broad rimmed hat, and salt and pepper clothes, walking over soberly and leisurely towards the house, to be ready, no doubt, for Mr. Traxler's coming. Our hero, therefore, on riding up to the gate and alighting, met with one of those warm hearty welcomes which are characteristic of country families.

Being ushered into a comfortable stove room, after having divested of his whip, gloves and overcoat in the passage, he could not have well desired a more suitable arena for commencing a controversy. Still of course, he showed off, in the first place, his familiar manners. To please the parents he spoke friendly to the children, he patted one of the fellows on the head, and asked another if he would go home with him. Then while warming his fingers at the stove, he started up some old joke that he always had with Mrs. Strobel when they met, about her coffee. The consequence of which was that the good lady, after some minutes, left the room for the kitchen; and for she wished to keep up the report abroad, of what she was not ignorant of; being generally acknowledged that she could prepare the richest dish of that smoking beverage, and the spiciest flannel cakes to accompany it, that could be met with in the country. Soon afterwards was heard the preparatory grinding of the mill, and then a fluttering and squalling among the hens at the barn, which falling on the quick ear of Mr. Traxler, persuaded him that matters were all going on as they should in the kitchen department. All the while, however, as if not observing these prognostics of coming entablés, he seemed wholly engaged in an animated talk with Capt. Strobel about their private concerns and the affairs of the nation. They spoke of the high price, but superior worth, of the sapling cloverseed; the hapless condition of the banks; the important Fourth of March; and the enormous debt of the Commonwealth. Still as it regarded the last subject, Mr. Traxler was fully of opinion that the resources of the state were amply sufficient to pay off all her debts, provided they could only be brought into action.

"But after all," he remarked, "the real wealth of a country is not so much in her productions as in her people. To turn her various articles to their proper use, it is highly important that her citizens should be educated. It is all right enough, Captain, that our farms should be kept in good order, and our children taught to work; but, at the same time, we should not neglect their education."

"I fall in with you there precisely," cried the Captain, "I am deeply impressed with the benefit of education, and I feel happy to hear that you are not indifferent to it."

"Why how is this?" cried Mr. Traxler, "I thought you were on the opposite side of the question?"

"I had for some time been of that way of thinking," replied Capt. Strobel.

"It had struck me that a farmer's only business was attending to his cattle and crops, and taking advantage of the market. To do this he required but little learning; and, as for other people, they should look out for themselves. I had observed too that many persons, who had received an education, used it for bad purposes; and this put me out of conceit of it. But Squire Schlosser has been over, of late, several times, to see us, and he has shewn me that I had been all wrong. He has brought me over, as you say to the other side of the question; and I now feel heartily ashamed of my old notions."

"And pray, sir," inquired Mr. Traxler, "what were some of his arguments?"

"He said," answered the captain, "it was taking a low view of life to think its only object was the making of money, or sensual enjoyment. He remarked that we lived in an age of action, and every christian at any rate, should be helping forward the benevolent enterprises; that the farmer had no better excuse for standing aloof than any other person. It was his bounded duty and privilege to act, as well as that of the minister. To be sure, he might not be so well gifted to speak, but then he could give of his substance which was often as powerful as eloquence. Our blessed Savior too requires all his followers to work in his cause, and no man can innocently fold up his arms and say: I have no concern in these matters."

"Well, well," cried Mr. Traxler, "the squire, no doubt, could manage that part of the controversy; but what were some of his arguments for education?"

"He said," replied Capt. Strobel, "that education could be turned to bad purposes, to be sure, but so could wealth or any other possession. There was no good thing on earth which might not be used improperly; but then he wished me to observe the benefits it had brought to many nations; and that without it our condition would be nothing better than that of heathens or savages. Pains, he allowed, should always be taken, before sending a lad to college, to find out not only his abilities, but habits and disposition; for had he taken up the notion that he was either too rich to need learning, or too great a genius to require study or application, he had much better be kept at home; as neglecting his books at the schools, he would, of consequence, fall into bad habits, which would unfit him in after life, for all useful occupations and render him a curse to society. But should a lad be chosen of the proper abilities, habits and feelings, (those were his words) so certainly as any thing can be that is human, he would come out an ornament and blessing to the community. Then he spoke of my son Samuel, who, he said, was a lad of the right sort; and he has almost persuaded me to put the boy to the learning; for indeed he seemed to have a turn that way, as he has read through all the books in the house, and as many as he could borrow from the neighbors; but then he is so well disposed and so good a worker on the farm, that I hardly know how I can part with him."

"Part with him, by all means," said Mr. Traxler, "for he will be a credit to our country, and for his being a good worker on the farm, I consider his best recommendation, for I have always heard that, though a person should give up one pursuit for another, he could never throw off his industrious habits. But what other arguments did the squire put forth?"

"He said," answered the Captain, "that our children might lose their other property by misfortune or want of management, but their education would remain while they had their senses. It would be their comfort in prosperity and their support in adversity. But I wish you had only heard him speak of scholarships. They were possessions, he said; which, when once paid for, required no expenses, like houses or barns, to keep them up, and their titles were good for ages. The persons too continually selected for their benefits, esteeming their privileges, would always improve their time and come out useful citizens. The possessing of a scholarship, he said, would be like holding a gate through which we could admit the poor, but talented, into their proper sphere. It would be sending into the world a succession of useful men, the circles of whose happy influences, he said, over the minds of others, would widen and be felt not only through all countries and ages, but even in the farthest depths of eternity. It is difficult for a man of my age, Mr. Traxler, to give up his old habits, and I have been gathering money now for years, but considering the importance of education, I have concluded to purchase a scholarship; and as you hold the subscription book, I was just thinking of riding over to your house and putting down my name for five hundred dollars."

"I can save you that trouble," replied the other, drawing the book from his pocket, "for luckily I have brought it along with me."

It surprised the wife and daughter of Mr. Traxler, on his having returned home, that, notwithstanding his victory, he manifested so little exultation. The fact is, however, he could not help thinking that it had been partly achieved by Squire Schlosser; yet having spoken, before he had set out, not over highly of that neighbor's controversial abilities, he now felt ashamed to acknowledge it.

"And you really have his name?" They both exclaimed as they looked into the book; "in his own hand writing, and for five hundred dollars! Well, I never would have thought it! And what argument did you use, Solomon? And was he angry at you, father? And was Mrs. Strobel in the room? And may she not have scolded him, father, after you had left?"

"No," cried Mr. Traxler, "Mrs. Strobel was not present at the contest, to be sure, but afterwards, while filling up the cups at the table, she expressed her satisfaction, and said she would do something herself before the year was out. The debate was conducted with a great deal of candour on both sides; and though some very powerful arguments were brought forward betwixt us, yet we never once lost our good humour; and so much skill was displayed throughout that it really seemed as if we were both on the same side of the question from the very first."

W. M. N.

For the Weekly Messenger.

## LEO JUDA.

We now present you some account of another of these worthies, who, though less known, and less eminently graduated on the scale of fame, falls behind few, if any of them in learning, in amiable personal characteristics, in firm adherence to the sacred cause; and in no less labours and extensive permanent usefulness.

Leo Juda was a native of Alsace, and a year or two younger than Zuingle and Luther. His father was a priest, who compensated his observance of the law of celibacy by the prevalent practice of concubinage. Leo commenced his education under the tuition of the celebrated Crato, and in 1505, removed to Basil, where in company with Zuingle he pursued his studies, and enjoyed the instructions and lectures of the distinguished Thomas Wittenbach. They took the degree of Master of Arts together in 1512, and Leo soon after received ordination, and became preacher at St. Pilt, or Hippolytus in his native country. His mind was too much enlightened however, and his taste for literary pursuits too strong, to permit him to relish the duties of a Catholic parish priest; and he accordingly soon abandoned his charge, although they had become strongly attached to him, and returned to Basil to enjoy the society of the celebrated Erasmus, and devoted himself wholly to the pursuits of literature. Did not the hand of Providence direct this movement to prepare him for future usefulness, and at the same time to bring him within the sphere of those illuminating influences, which preceded the public exhibition of the Reformation? Basil was then the literary capital of the Helvetic confederacy, a luminous point in a region of darkness. Here Wittenbach and Erasmus were disseminating those liberal principles, which when carried into action—a result from which they themselves shrunk—necessarily led to the extirpation of all the superstitions and characteristic rites of the papal system. They clearly saw, and exposed without hesitation the abuses, and superstitions, which had been interwoven in the essential elements of the Church, but ventured not to raise a finger for their removal; and when the attack was made, they approved; but when the conflict became warm, and the wrath of Leo X. began to fluninate, Erasmus at least retired from the contest, and sought security by flattering the Pope, and censuring the men, who, enlightened by his instructions, and stimulated by the Holy Spirit of the Gospel, were carrying the lamp of truth into the dark places of the Church, and boldly casting out the abominations, which had long sheltered there under imperial protection.

During his residence at Basil, Juda was chosen deacon of the church of St. Theodore, but did not long retain the situation. Soon after Zuingle's settlement as pastor or chaplain of the monastery of Einsiedeln, he welcomed to his literary retreat his old friend Juda, who took the office of a deacon under him, and devoted his leisure hours to his favourite studies, and the translation into German of some of the more important works of Erasmus. With the affection of brothers like-minded, these faithful priests pursued the work to which their Lord and Master had called them. They diligently employed the means, which the ample library of the monastery placed within their reach, for enlightening their own minds, and enlarging the compass of their intelligence; while they were equally zealous to communicate the same illumination all over whom their influence extended; and in this good work they enjoyed the countenance and support of the enlightened head of the establishment—the Baron of Geroldseck.

Leo maintained an active correspondence with his friends in Alsace, especially his mother, but did not long retain the situation. Soon after Zuingle's settlement as pastor or chaplain of the monastery of Einsiedeln, he welcomed to his literary retreat his old friend Juda, who took the office of a deacon under him, and devoted his leisure hours to his favourite studies, and the translation into German of some of the more important works of Erasmus. With the affection of brothers like-minded, these faithful priests pursued the work to which their Lord and Master had called them. They diligently employed the means, which the ample library of the monastery placed within their reach, for enlightening their own minds, and enlarging the compass of their intelligence; while they were equally zealous to communicate the same illumination all over whom their influence extended; and in this good work they enjoyed the countenance and support of the enlightened head of the establishment—the Baron of Geroldseck.

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This son, John Smith, or Fabritius, as he was called, according to the absurd custom of translating into Latin or Greek every name which could be tortured into insignificance,

he took with him on his removal subsequently to Zurich, and educated and provided for him as his own child. We have often wondered that benevolent men of wealth did not more frequently adopt this mode of charity. Instances we know there are, but they are only sufficiently numerous to enable us to estimate their value, and desire their multiplication. How easy would it be for men of affluence to keep a protégé in a course of education constantly, by selecting one after another of the most promising youth among their less wealthy family connections, and acquaintances. How many a flower, born to blush unseen, and waste its sweetness on the desert air, might thus be transferred to the frequented garden, and enabled to diffuse its fragrance over the bosom of society!

After Zuingle had settled at Zurich, and openly commenced the work of ecclesiastical reform, he felt the necessity of a friend and colleague on whose intelligence, prudence, and firmness he could place reliance, and embraced the opportunity to present his beloved Juda as a candidate for the first appropriate vacant place in the city. This proved to be the venerable church of St. Peter, of which he was chosen pastor in 1522, though he did not enter on his duties in it until the following year. Although Zuingle had already proclaimed the truth in Zurich for several years, little progress had yet been made in external reform. Most of the obnoxious rites and ceremonies, which had been foisted into the Church during the dark ages, still maintained place in the public services. Zuingle had wisely devoted his principal attention to the illustration of the Scriptures, and the diffusion of rational principles, and intelligent views among the people; aware no doubt that any attack upon the externals of their worship, before their minds were prepared for it, would only raise a storm against himself, which would be likely to arrest his progress and would in reality confer no essential benefit on the community. Of what avail could be the prohibition of the mass, the destruction of the images, and the removal of the relics, if the people were still to remain in the blindness of ignorance and superstition? Leo found the mass still practised at St. Peter's, and did not refuse to participate in its observance. Yet he soon found occasion to manifest the firmness of his enlightened purpose in opposition to falsehood and superstition. When a preacher in the Augustine Monastery attempted to amuse and deceive an audience with legends and falsehoods, Leo interrupted him and said—"Hearken a little, Father Prior;—and ye, my dear fellow-citizens, be not afraid, of disturbance; I will do every thing in the spirit of the Gospel." A tumult however was raised, which had well nigh occasioned the effusion of blood, but was at length allayed by some ludicrous circumstances. While the idle, and vicious priests and monks hated and opposed him, he was protected and supported as a faithful defender of Scriptural Christianity by all who knew and revered the truth—and the number of such men was not small when he arrived at Zurich.

Clerical celibacy had long prevailed in the Catholic Church, with which the reforming pastors of Zurich, were still connected. It was early commended even by writers distinguished for intelligence and piety as a life of greater perfection than the conjugal state; and the propensity to monachism so prevalent in the primitive ages of the Christian dispensation gradually increased its reputation. Even as early as the days of Constantine an attempt was made in the council of Nice to impose celibacy on the clergy generally, but the effort was vigorously opposed and rejected. But the practice gradually extended, and received the confirmation of popular opinion, confirmation more efficient than that of Ecclesiastical laws, or decisions of councils. In the eleventh century the decisive act issued from the holy court of Gregory VII. utterly forbidding marriage to all ecclesiastics. The German clergy were the last to submit to this oppressive decree, and the first to escape from the restraints it imposed, and the licentiousness it fostered. The Swiss divines led the way in this department of Reformation, and Leo Juda was only preceded by William Roubli and Hans Schmid. He was forty years of age when he married Catharine Grunder a native of St. Gall and a liberated nun from the Abbey of Einsiedeln. Zuingle's marriage followed a few months after, (April 1524), and Luther's, after much hesitation and many doubts, in the following year. So strong was the popular sentiment still, that considerable opposition was made, and in some places mobs were raised, and the lives of individuals threatened. Christian liberty however prevailed with the progress of Christian knowledge, and the inalienable right of the clergy to the comforts and the cares of domestic life was established in all the protestant branches of the Church, while celibacy with all its licentious results still maintains its ground in all the territories of papal domination.

Zuingle and Leo were yet the only pastors, who were heartily and boldly engaged in the work of Reformation. "They alone," says an ancient Biography of Leo Juda, "preached the Gospel in the great and populous city of Zurich. The concourse of hearers from the country was great, for every body was anxious to hear the new doctrine. The government removed every thing which they understood to be opposed to the influence of the word of God, and encouraged the reformers to proceed; engaging to support them so long as they advanced in accordance with the Scriptures. When they had laid the foundations of their faith, and defended their doctrines in two public disputations, they abolished in 1524 the processions of monks and priests, and forbade the Sacrament to be carried about the streets—appointed persons, to take the bones and relics from the churches and bury them—removed the organs from the house of God—put an end to the ringing of bells for the dead, the consecration of salt and water in baptism, the use of palm branches on the Sunday before Easter (Palm Sunday), the final unction, and many similar ceremonies, which have no authority in the word of God. The Bishop of Constance (to whose See Zurich belonged) was highly displeased at these measures; as were also the Dean and Chapter of the Cathedral, the Abbess of the Furan Minister, the country abbots, monks, nuns, and ecclesiastics, several of the Senators, and many citizens and countrymen; and especially those of the nobility, who were on good terms with the French, those who received pensions and cherished a military spirit—all these both secretly and openly sought to silence Zuingle and Leo and their adherents, and eradicate their doctrines from the minds of the people."

This opposition frequently threatened and endangered their lives. Their houses were assailed by night with stones and other missiles. Every movement in the purification of the Church produced new excitement in the ranks of the adversaries. The whole vocabulary of slander was exhausted to stamp their names with infamy and the most scurrilous satires and lampoons were industriously circulated to enlist popular feeling against them. Even the annual Almanac was made the vehicle of these bitter invectives—in one of which

he took with him on his removal subsequently to Zurich, and educated and provided for him as his own child. We have often wondered that benevolent men of wealth did not more frequently adopt this mode of charity. Instances we know there are, but they are only sufficiently numerous to enable us to estimate their value, and desire their multiplication. How easy would it be for men of affluence to keep a protégé in a course of education constantly, by selecting one after another of the most promising youth among their less wealthy family connections, and acquaintances. How many a flower, born to blush unseen, and waste its sweetness on the desert air, might thus be transferred to the frequented garden, and enabled to diffuse its fragrance over the bosom of society!

After Zuingle had settled at Zurich, and openly commenced the work of ecclesiastical reform, he felt the necessity of a friend and colleague on whose intelligence, prudence, and firmness he could place reliance, and embraced the opportunity to present his beloved Juda as a candidate for the first appropriate vacant place in the city. This proved to be the venerable church of St. Peter, of which he was chosen pastor in 1522, though he did not enter on his duties in it until the following year. Although Zuingle had already proclaimed the truth in Zurich for several years, little progress had yet been made in external reform. Most of the obnoxious rites and ceremonies, which had been foisted into the Church during the dark ages, still maintained place in the public services. Zuingle had wisely devoted his principal attention to the illustration of the Scriptures, and the diffusion of rational principles, and intelligent views among the people; aware no doubt that any attack upon the externals of their worship, before their minds were prepared for it, would only raise a storm against himself, which would be likely to arrest his progress and would in reality confer no essential benefit on the community. Of what avail could be the prohibition of the mass, the destruction of the images, and the removal of the relics, if the people were still to remain in the blindness of ignorance and superstition? Leo found the mass still practised at St. Peter's, and did not refuse to participate in its observance. Yet he soon found occasion to manifest the firmness of his enlightened purpose in opposition to falsehood and superstition. When a preacher in the Augustine Monastery attempted to amuse and deceive an audience with legends and falsehoods, Leo interrupted him and said—"Hearken a little, Father Prior;—and ye, my dear fellow-citizens, be not afraid, of disturbance; I will do every thing in the spirit of the Gospel." A tumult however was raised, which had well nigh occasioned the effusion of blood, but was at length allayed by some ludicrous circumstances. While the idle, and vicious priests and monks hated and opposed him, he was protected and supported as a faithful defender of Scriptural Christianity by all who knew and revered the truth—and the number of such men was not small when he arrived at Zurich.

Clerical celibacy had long prevailed in the Catholic Church, with which the reforming pastors of Zurich, were still connected. It was early commended even by writers distinguished for intelligence and piety as a life of greater perfection than the conjugal state; and the propensity to monachism so prevalent in the primitive ages of the Christian dispensation gradually increased its reputation. Even as early as the days of Constantine an attempt was made in the council of Nice to impose celibacy on the clergy generally, but the effort was vigorously opposed and rejected. But the practice gradually extended, and received the confirmation of popular opinion, confirmation more efficient than that of Ecclesiastical laws, or decisions of councils. In the eleventh century the decisive act issued from the holy court of Gregory VII. utterly forbidding marriage to all ecclesiastics. The German clergy were the last to submit to this oppressive decree, and the first to escape from the restraints it imposed, and the licentiousness it fostered. The Swiss divines led the way in this department of Reformation, and Leo Juda was only preceded by William Roubli and Hans Schmid. He was forty years of age when he married Catharine Grunder a native of St. Gall and a liberated nun from the Abbey of Einsiedeln. Zuingle's marriage followed a few months after, (April 1524), and Luther's, after much hesitation and many doubts, in the following year. So strong was the popular sentiment still, that considerable opposition was made, and in some places mobs were raised, and the lives of individuals threatened. Christian liberty however prevailed with the progress of Christian knowledge, and the inalienable right of the clergy to the comforts and the cares of domestic life was established in all the protestant branches of the Church, while celibacy with all its licentious results still maintains its ground in all the territories of papal domination.

Zuingle and Leo were yet the only pastors, who were heartily and boldly engaged in the work of Reformation. "They alone," says an ancient Biography of Leo Juda, "preached the Gospel in the great and populous city of Zurich. The concourse of hearers from the country was great, for every body was anxious to hear the new doctrine. The government removed every thing which they understood to be opposed to the influence of the word of God, and encouraged the reformers to proceed; engaging to support them so long as they advanced in accordance with the Scriptures. When they had laid the foundations of their faith, and defended their doctrines in two public disputations, they abolished in 1524 the processions of monks and priests, and forbade the Sacrament to be carried about the streets—appointed persons, to take the bones and relics from the churches and bury them—removed the organs from the house of God—put an end to the ringing of bells for the dead, the consecration of salt and water in baptism, the use of palm branches on the Sunday before Easter (Palm Sunday), the final unction, and many similar ceremonies, which have no authority in the word of God. The Bishop of Constance (to whose See Zurich belonged) was highly displeased at these measures; as were also the Dean and Chapter of the Cathedral, the Abbess of the Furan Minister, the country abbots, monks, nuns, and ecclesiastics, several of the Senators, and many citizens and countrymen; and especially those of the nobility, who were on good terms with the French, those who received pensions and cherished a military spirit—all these both secretly and openly sought to silence Zuingle and Leo and their adherents, and eradicate their doctrines from the minds of the people."

This opposition frequently threatened and endangered their lives. Their houses were assailed by night with stones and other missiles. Every movement in the purification of the Church produced new excitement in the ranks of the adversaries. The whole vocabulary of slander was exhausted to stamp their names with infamy and the most scurrilous satires and lampoons were industriously circulated to enlist popular feeling against them. Even the annual Almanac was made the vehicle of these bitter invectives—in one of which

Leo was characterised as a Jew, and at the same time an evangelical bagpipe player. One of these sarcastic epigrams is preserved and may be here inserted.

Der Zuingle und der Leuw  
Die hand ein' gemeine Bultschaf  
Die frisset Haber und Heuw.

This was confronted by the following retort, put forth by some friend of the Reformers.

Der Zuingle und der Leuw  
Die predigends' Evangelium,  
Das manchen Christen freuw.

N. R.

(TO BE CONTINUED.)  
Baltimore 1841.

\* These metamorphosed appellations form a curious episode in the history of the Reformation. We will submit a specimen. Schwartz converted into Greek, became Melancthon—Haußschlein, Oecampadius—Geisheuser, Myconius—Kursner, Pellican—Buchman, Bibliander—Steiner, Lapidarius—Zimmerman, Xylotectus—and Staeheli made Chalcaboulos.

† Rewards for military services rendered to foreign princes and governments.  
‡ We here give the literal meaning of the above, but no translation can do justice to such effusions.

§ Zuingle and Leo  
Possess a common truism,  
Which feeds on oats and hay.

Zuingle and Leo—  
They preach the Gospel,  
And many pious rejoice.

For the Weekly Messenger.

## PUT DOWN YOUR FOOT!

When I was quite a little child, I was endeavoring to cross a piece of ice on my way to school, in the usual childish way, scarcely putting down my tottering feet, and sliding every step; when my father, who was observing me, cried out—"Lydia! Put down your foot!"—accordingly banished my fear, put down my foot confidently, and walked safely forward.

The recollection of this little incident, and the brief precept of my father, has been of much service to me in the slippery ways of life; and I have felt almost constrained to repeat it to others.

When I have seen people halting in a right way, appalled by the real or imaginary dangers, and ready at every step to fall and relinquish the enterprise, I have been ready to cry:—"Put down your foot!"

When I have seen the young, who were traicked in the right way, begin to totter on their slippery places, and look wistfully towards a less arduous path; my heart has ached with a desire to whisper in their ear:—"Put down your foot!"

When the young convert who enters on the heavenly way with fear and trembling, finds his heart faint and his feet failing, how great would be his comfort, could he be in the confidence of faith—"put down his foot."

When persons enlist in any Christian enterprise, involving mental or bodily exertion, and begin to grow timid and to slip in the way, ought not some faithful Christian to cry unto them:—"Put down your foot!"

Especially now in this season of Centenary exertion, when every person in the German Reformed communion should feel his heart swell with joyful gratitude that he has seen this day of the Lord, and every one who is able to make an offering should thank God who has given this ability, and lay the gift at his feet with great gladness; how many are there halting in uncertainty as to their ability and duty; in whose ears it would be well for the Watchman to cry startlingly:—"PUT DOWN YOUR FOOT!!!"

LYDIA JANE.

Liberty, Tioga co., Pa.  
February 18, 1841.

## LOVE TO ENEMIES.

Such is the delightful tendency of the religion of Christ, that were this principle but acted on, what a world of peace and harmony should we behold! But alas! men are too much disposed to revenge and retaliation—to oppose and injure one another. We find but few instances like the following—

Abul Hanifah, a most celebrated doctor among the orthodox Mussulmans, having causelessly received a malicious and violent blow on the face, spoke thus to him who struck him:—"I could return you injury for the injury you have done, but I will not. I could also inform against you to the caliph, but I will not be an informer. I could, in my prayer of addresses to God, represent the outrages done me, but I will forbear that. In fine, I could, at the day of judgment, desire God to revenge it; but far be it from me; nay, should that terrible day arrive at this very moment, & could my intercession there prevail, I would not desire to enter paradise without you." How noble an instance of a calm, serene, and forgiving mind! How happy would it be for all Christians, and how honourable to the name of Jesus, were there more, frequent exercises of this grace of forgiveness like this wise and virtuous Mahometan; and more especially like him, who, upon the cross prayed, "Father, forgive them; for they know not what they do."

How will some of the heathens condemn Christians both as to the rule and practice of this duty! for whereas it is esteemed to be the character of pusillanimity or stupidity to bear frequent and great injuries unrevenged. One of their poets mixed this counsel, among other rules of morality:—"That man is arrived at an heroic pitch of goodness, who is instructed, in a dispassionate manner, to bear great injuries." And when Phocion, who had deserved so highly of the Athenians, was unjustly condemned to die, his son attending him to receive his last commands immediately before his death, he charged him never to revenge it on the Athenians.—Buck.

## Miscellaneous.

## THE SANDWICH ISLANDS.

Interesting Letter.—We are indebted to the Rev. Dr. Armstrong, agent of the American Board of Foreign Missions, for the subjoined extracts from a letter received by his lady from the wife of one of the American missionaries in the Sandwich Islands. It is a letter full of interest; and the account of the wreck of a Sandwich Island vessel, and the prayer-meeting of a portion of the crew while drowning in the ocean, without a parallel in the history of missions or of man.—N. Y. Jour. Com.

Hana, Maui, Sandwich Islands.

July 21, 1840.

You are doubtless aware that we are alone at this distant station. We are lonely, but the Lord sustains us and makes the outgoings of the morning and evening to rejoice. We find ourselves fully employed with the good people, and if we get a leisure moment we turn our attention to our library. We have been and are still favoured with many tokens that our labor is not in vain. There is apparently a constant turning of the people to the Lord. We are visited weekly by hundreds—some from a distance of twenty or thirty miles on foot, over a tiresome way.

We have just returned from a general meeting at Honolulu. Our passage was made in



a parent's jewels, let him not be disconsolate, when they are taken to be planted in the Redeemer's diadem. If children are our olive plants, flowers which we tenderly cherish, let us not mourn when they are taken to a shelter from the wintry storm and tempest.

It is to Christianity we are indebted for the most effectual consolation in the hour of bereavement. It disrobes death of its terrors, and disarms him of his sting. It teaches us to view death as a separation, and strews the amaranth over the tomb. Christianity styles death a sleep, and the grave a bed; an old writer calls it "a perfumed bed," for Jesus slept in it. It consecrates the sepulchre. It places angels of light around its portals to guard and keep the reposing dust, and writes thereon, "HOPE," "ETERNAL LIFE."

That God may comfort you with the consolations of his grace, which are neither few nor small, is the prayer of your friend.

#### AN INFIDEL'S ADVICE.

A writer in the Western Observer, Bishop McIlvaine, we presume, relates the following remarkable anecdote:

I have recently been in conversation with a gentleman who personally knew the noted Tom Paine, from whom I have learned some particulars, which it may be useful to repeat. This gentleman states that when a young man was driving his father's wagon from Sing Sing to a place in Westchester county, N. Y., when Paine, travelling the same way, requested to be taken in. The young man, consenting, they rode about twenty miles together. The fame and talk about Paine's Age of Reason, had made a sceptical impression on the mind of the youth, and finding himself in the presence of its author, he gladly availed himself of the opportunity to learn more of that sort of reason. In the course of the conversation Paine positively asserted that he believed the Scriptures to be the word of God, and most seriously charged his auditor not to read his book, or if he did, not to suffer it to have any influence on his mind. He said it did not contain the truth; that he wrote it, at first without the intention of publishing, merely to see what he could do; that he regretted its publication, and he would give any thing had he never written it. Such was the serious earnestness of Paine in these remarks, and so conclusively did he reason against the principles of his 'Age of Reason,' that he entirely removed all sceptical impressions from the mind of the young man, (the present informant,) so that the latter has ever since retained a grateful recollection of the conversation, and now says that such was Paine's earnestness to prevent his being injured by his writings, and to eradicate all such evil impressions as they had already made, that he can never lose the remembrance of it. The same gentleman says that he has heard of several persons who could relate the same observations from Paine to them.

#### The Depravity of Man Exposed.

The way to assert the depravity of man, is to fasten on the radical element of depravity, and to show how deeply it lies incorporated with his moral constitution. It is not by an utterance of rash and sweeping totality to refuse him the possession of what is kind in sympathy, or of what is dignified in principle—for this were in the face of all observation. It is to charge him direct with his utter disloyalty to God. It is to convict him of treason against the majesty of heaven. It is to press home upon him the impety of not caring about God. It is to tell him, that the hourly and habitual language of his heart is, I will not have the Being who made me to rule over me. It is to go to the man of honour, and, while we frankly award it to him that his pulse beats high in the pride of integrity, it is to tell him, that he who keeps it in lively play, and who sustains the loftiness of its movements, and who in one moment of time, could arrest it for ever, is not in all his thoughts. It is to go to the man of soft and gentle emotions, and, while we gaze in tenderness upon him, it is to read to him, out of his own character, how the exquisite mechanism of feeling may be in full operation, while he who framed it is forgotten; while he who poured into his constitution the milk of human kindness, may never be adverted to with one single sentiment of veneration, or one single purpose of obedience; while he who gave him his gentler nature, who clothed him in all its adornments, and in virtue of whose appointment it is, that instead of an odious and revolting monster, he is the much loved child of sensibility, may be utterly disowned by him. In a word it is to go round among all that Humanity has to offer in the shape of fair, and amiable, and engaging, and to prove how deeply Humanity has revolted against that Being who has done so much to beautify and exalt her. It is to prove that the carnal mind, under all its various complexions of harshness or of delicacy, is enmity against God. It is to prove that, let nature be as rich as she may in moral accomplishments, and let the most favoured of her sons realize upon his own person the finest and the fullest assemblage of them—should he, at the moment of leaving this theatre of display, and bursting loose from the framework of mortality, stand in the presence of his Judge and have the question put to him, What hast thou done unto me? this man of constitutional virtue, with all the salutations he got upon earth, and all the reverence that he has left behind him, may, naked and defenceless, before Him who sitteth on the throne, be left without a plea and without an argument.—*Chalmers.*

## THE WEEKLY MESSENGER.

CHAMBERSBURG, MARCH 3, 1841.

The Profits of this Paper are devoted to the cause of Home Missions.

TERMS: \$2 50, if payment is delayed beyond 3 months. \$2 00, if paid in advance, or within 3 months.

FROM ONE COPY, SEVEN CENTS.

Remittance by Mail.—A Postmaster may enclose money in a letter to the publisher of a newspaper, to pay the subscription of a third person, and frank the letter, if written by himself.

#### The Importance of accurate discrimination.

A discriminating mind, such as is capable of discerning and pointing out the precise distinction, that exists between things having some resemblance to each other, is of vast importance, and cannot be too highly appreciated by every one who is so happy as to possess it. It lies at the very foundation of a correct and truly scientific education. He who is destitute of it, cannot expect ever to become either an accurate or profound scholar. All the knowledge which such a one may acquire, must at best, be but superficial and imperfect. But whilst this peculiarity of mind is important, the proper employment of the faculty which it implies, is vastly more so. This is indispensably necessary to render it subservient to the great ends to which it is adapted with respect to the cultivation of the mind. And in addition to this, were this faculty to whatever extent it may be possessed, to be properly improved with respect to the practical affairs of life, it would save many from some of the most unpleasant difficulties in which they become involved. For the sake of illustration, we shall instance two cases to which this latter remark applies.

A speaker or writer often finds it necessary to express sentiments that involve the conduct of others. His language is intended to be and strictly construed, does convey ideas that are by no means offensive, and proceeds from the best of motives. At the same time, it may be such as to appear, upon a superficial examination, to bear some resemblance to that of an opposite character. In such circumstances, it often happens that individuals who imagine themselves to be referred to by the speaker or writer, at once with proper examination, put the worst construction upon what is presented. They become highly incensed at him, whom they imagine to be endeavoring to tarnish their reputation, and rise up in stormy opposition and sometimes proceed even to open violence. They thus not only wrong him, who instead of being their enemy is their true friend, but also involve themselves, as well as him in the most unpleasant difficulties. And all this proceeds from not properly exercising their discriminating faculty. Were they calmly and carefully to examine what is presented before they pronounce judgment, they would arrive at a different conclusion with respect to it, and find that instead of aiming at their injury, it is intended to promote their best interests.

The other case to which we have reference, in which much evil frequently results from not properly employing the faculty of discrimination, is that in which the actions or sentiments of a person are confounded with the person himself. It often happens that those to whom we sustain the nearest relations in life, or for whom we entertain feelings of the warmest friendship, are characterized by sentiments, or indulge in actions, which we cannot but regard as dangerous and reprehensible; and in such circumstances, our very love for them, if we are at all properly concerned for their welfare, will prompt us to point out their errors and expose the evil consequences of their sentiments or conduct, with a view to their correction. When this is done, however, those for whose benefit it is intended, frequently fail to exercise a proper discrimination and to make the necessary distinctions. They confound their sentiments or actions with their own persons, and imagine, that that which is intended to apply to their sentiments and actions only, is aimed at themselves independent of these; and hence their angry feelings become aroused, and instead of profiting by the faithfulness of their friends, they imbibe sentiments of hostility towards them, and proceed to acts of opposition.—Examples of the kind to which we have reference are almost of daily occurrence, and especially is this the case with respect to sentiments and actions, that involve the religious creed or practice of the individual. Thus, for instance, we often find the opposition that is manifested to the heretical and dangerous sentiments of Universalists, Roman Catholics and others of a kindred character, represented as directed against the individuals themselves, who hold these sentiments.

The few observations we have made, are, we trust, sufficient to show the evil tendency of not exercising a proper discrimination, and to present in a favorable light, the importance of making nice and accurate distinctions, when we pronounce judgment upon the sentiments and actions of individuals. Were what has been here hinted at, to be properly attended to, we presume that much mischief might be prevented.

#### HYPOCRISY.

"Though hypocrisy may exist for a time," says a celebrated writer, "it will sooner or later discover itself. It is often with difficulty that the hypocrite can preserve his mask entire; and when detected, to what shame and disgrace is he reduced. When Testinia perfumed her breath, that she might not smell of wine, she condemned the crime of drunkenness, but grew ridiculous when the wine broke the cloud of a tender perfume. And that indeed is the reward of a hypocrite: his labors arts of concealment furnish all the world with declaration and severity against the crime which himself condemns with all his caution."

ORIGINAL COMMUNICATIONS. For some months past, our paper has had a respectable amount of original communications in its columns—and we may add, of well-written, interesting communications. The increase of our correspondents is as gratifying to us as the increase of new subscribers; and we fondly hope, that our friends generally will help forward the effort now making, to swell our list to 5000 responsible subscribers before the end of the year 1841. A simultaneous effort by every one would soon accomplish it. The weekly matter which is sent forth through the Messenger to several thousand, might just as easily be sent forth to ten thousand readers.

Those who wish to read something on the Centenary subject, will find several pleasing articles on our second page, to which we direct the attention of our readers.

CENTENARY SUBSCRIPTION-BOOKS. At the request of several brethren, we have prepared a number of Congregational subscription books, containing the resolutions of Synod on the subject—the conditions of subscription to the different objects contemplated, neatly printed, ruled on Letter paper and covered in convenient form, each book containing from 3 to 5 sheets. The design is, to have one for each congregation or pastoral charge.

In a few days, we expect to send a number to the pastor in Frederick city, from whom our brethren in Maryland and Virginia may obtain them.

We shall send some to the Eastern brethren in the pastor there, from whom our Eastern brethren may obtain them—and to the Rev. Mr. Gutelius, at Gettysburg.

A HINT. It is frequently the case, that one ministerial brother is present at the public services of another brother. If the former would attend his duties irrespective of the other, all would be well enough. But perhaps he thinks he ought at least to invite him to take part in the exercises. Now unless he really does *ex animo*, wish his aid, he should never request it.

But suppose he is sincere in his request, and puts the question to him thus: "Will you assist me?" or "will you perform such or such a service?"—the brother will hardly know what to say. He may not wish to say that he is unwilling, and yet, knowing that it is frequently a mere matter of courtesy to make such requests, he feels a delicacy to say yes.

For our own sake, and for the sake of our brethren we would say: when you wish the assistance of a clerical brother who is present in your church, ask him at once, to be good enough to do so. He will then take your word for it, that you are in earnest—But never ask him to assist you, when you perhaps secretly wish him to decline. It is not honest—it is absolutely wrong.

PUBLIC WORKS AND THE SABBATH. We are glad to see petitions circulating in different sections of our country, on the subject of preventing the use of our public works on the Sabbath.

The Harrisburg Intelligencer remarks, "that a disposition seems to prevail extensively among the people, to check the transportation upon the canals and rail roads, for one day in the seven."

#### "In the midst of life we are in death."

How emphatically has the truth of the above sentiment been exemplified in the providential occurrences of the last six months! Scarcely a week within that period has passed, which has not brought the sad intelligence of the sudden death of some fellow mortal. In the buoyancy of youth, in the midst of vigorous health, and even whilst surrounded by circumstances the most interesting, the messenger of death has not failed to do his fatal work! The affectionate parent, the joyous bride or bridegroom, and the useful citizen, are alike the subjects of these sudden visitations. What a solemn lesson do such providences address to us all! How strikingly do they remind us of our latter end! And with what emphasis do they call upon us to be also ready; for, in such an hour as we think not, the Son of man cometh." We were led to these reflections upon observing in our exchange papers, the notices of the sudden deaths, which will be found amongst our summary, to which the reader is referred.

LIBERAL GIFT. This seems to be a time of liberality all the land over. We scarcely open an exchange paper, without finding a record of benevolence from our able and well-disposed fellow men towards one or the other charitable or religious institution. Amongst others, the following is mentioned. The Trustees of a seminary in Indiana propose to raise \$100,000 towards its endowment—and one gentleman alone has offered to give \$15,000. We wonder if some noble-hearted friend in the German Reformed Church could not be found to "do likewise," in behalf of our Seminary at Mercersburg! Especially in this year of Centenary effort.

ANOTHER.—Mrs. Sarah Hollenbeck, of New York, has given \$11,000 to the Presbyterian Board of Foreign Missions, and \$5000 to the Princeton Theological School.

Sandwich Islands. Of the thousands of converts in these Islands, says the Boston Herald, it is estimated that one thousand, at least, have died in the triumphs of grace, and though once idolaters, are now bowing before the throne of the Lamb, and worshipping him day and night in his temple.

Temperance Cause.—The Philadelphia North American says—

"There are nineteen Temperance Societies in this city and county, containing 7000 members. There are also in this county seven total abstinence societies, embodying 10,000 members. A sum of \$1,500 is appropriated for the relief of members of the Society. Since the first of January more than 1,000 persons have joined the Temperance Societies in this city, 652 uniting at one evening meeting."

About 2000 persons have joined the Albany Catholic Temperance Society; the additions every Sabbath amount to about 100.

RACE STREET, PHILADELPHIA. The Philad. Observer of last week says, in reference to the Ger. Ref. church in Race St., Philadelphia:

"On last Sabbath, we understand, that seventy-two persons were received to the fellowship of this church, 62 on examination, and 10 by certificate. Forty-six were added to it a few weeks since, making an accession of 118 members since the commencement of the work."

St. Matthews Church, Chester Co., Pa. We learn, that an interesting state of things exists in this congregation.

"The Mother's Assistant and Young Ladies' Friend." Such is the title of a new periodical of 24 pages, now lying on our table. Its editor is the Rev. D. William C. Brown, until recently, Editor of "Zion's Herald," Boston.

That it is difficult to sustain periodicals of this kind is very well known—and was doubtless known by Mr. Brown ere he undertook the task. This is owing to a variety of causes—some of which perhaps is, that many of our weekly religious papers are supposed to supply, at least in part, the place of a monthly paper for a specific object, such as the design of the above work. To some extent, this is true. Still we incline to the opinion, that a few well-conducted periodicals, adapted with special reference to the female sex, might be of essential service. That many of the periodicals intended for "Ladies," are of a light, trifling catch-penny order, is acknowledged by every judicious mind. We deprecate these as worse than useless. They not only waste time, but create a vitiated taste. That the periodical before us will be of the "better sort," the character of Mr. Brown, already established, leads us to expect. We cannot say positively from the present, what the future will be; but we may say, in candor, that the first No is judicious—of sufficient variety—and containing nothing but what will minister to instruction and delight. We commend it to public favor.

#### BELLIGERENT MOVEMENTS.

From the tone of some of our eastern papers, it appears that considerable excitement prevails in that section of the American community in reference to the Main boundary question and to the case of McLeod. Judging from this fact, and from the expression of sentiments and feelings by some of the members of Congress at Washington, it would appear not improbable that the serious consequences of a war may yet grow out of this state of things. Such a result must be deprecated by every Christian heart and by every lover of his country, as it cannot fail to carry with it a train of evils, that must prove highly detrimental to the progress of vital godliness and to the true interests of our country. Let Christians carefully observe the movements of the times, and in view of that that is to be apprehended, earnestly pray the God of nations to avert from us the calamities of war, & sever the commotions of the people for the good of our country and the extension of the Redeemer's kingdom.

#### The Centenary effort in Lebanon.

Just as our paper was "making up," we received a letter from the Rev. J. Mayer, in which he states, that the members and friends of the Church there are taking hold of the Centenary in good earnest. As an instance of this fact, he says:

"On Tuesday I went into the country, and whilst stopping at the house of a gentleman, another family came in. Before I left the house I received subscriptions to the round sum of ONE THOUSAND DOLLARS! and before I got to town (Lebanon) I had \$1290.00. I have remained in town since then, and have now obtained on my Book \$3305.00. Thus much for four days in Lebanon and vicinity! Truly the Lord is with us, opening the hearts and hands of our people."

"On Saturday I expect to go to bro. Leinbach's, but shall return again to Lebanon, until a general effort is completed here. I have no doubt, but that bro. Wagner's Charge will raise \$6000.00."

"We have not time or space to add anything to the above. Suffice it to say, that our friends there are promising well. They are blessed in spiritual and many of them in temporal things also, and they have every reason to return a thank-offering to the Lord. And where, in addition to all this, there is a clear perception of the necessity of religious institutions—there people will never hold back."

#### The Value of Religious Newspapers.

"The importance of the religious press," says a Boston Editor, "as a grand agency for the improvement of society, is becoming more and more apparent.—The religious newspaper, an invention of these latter days of awakened thought and Christian activity, when every appliance is sought which promises influence or makes impression, comes indeed in an humble name, and with less profession, than other periodicals devoted to the same end: but such are its peculiar advantages, in cheapness of price, in the brevity of its articles, in the variety of its subjects, in the frequency of its visits, in its acquaintance with the condition and adaptation to the wants of the community which patronizes it, that it exceeds all other religious periodicals in immediate effect, and is justly regarded as indispensable to a healthy state of the churches. The living voice, which, from Sabbath to Sabbath, echoes the doctrines of salvation to the congregation, and from day to day reiterates them in the social meeting, and at the domestic fireside, claims the first place among these agencies, both from the appointment of a wisdom which cannot err and from the natural adaptation of oratory to produce direct results, above the power of the printed page.—But the voice is circumscribed, while the sphere of the press knows no limits; the voice perishes with the breath which gives it utterance, while the printed page becomes nearly immortal. An ancient orator gathering around him the population of a city, could excite it almost to frenzy; and a modern preacher, armed with truth, and skilled in the secrets of the heart, at pleasure may sway the judgments of a congregation; while the press, more potent in opinion or evil, with equal facility, is able to control the opinions and direct the conduct of millions. They who read, and they who refuse to read, alike feel its influence, as it penetrates every corner, enters every family, and, no less and unseen, sinks deeper and deeper into every heart it approaches."

AGENT IN BEDFORD, PA.—We are authorized to state, that J. G. Martin, Esq., the present Postmaster in this place, will act as our agent in future. Mr. Martin has kindly consented, to forward subscribers and monies from Bedford county for the "Weekly Messenger" and "Zeitschrift."

We cannot forbear, in this connection, to tender our sincere acknowledgments to our late agent, Dr. Hofus, for the polite and efficient services which he has rendered to our office hitherto, and beg him to accept our assurances of kindest considerations.

The Baptists.—The number of Baptist associations in the United States and British Provinces of America, is 423; the number of churches, 3021; ordained ministers, 4503; and members 587,206.

33.—We hope ministers and churches will not overlook the demands of the cause presented in the following appeal.—Ems.

#### Don't forget the cause of Domestic Missions.

At the present time there is peculiar need for this caution. The \$100,000 which is proposed to be raised during the Centenary year, is according to a resolution of Synod, to be appropriated to the College, the Seminary and Beneficiary Education. While we would not question the wisdom of this decision,—is there not some reason to apprehend that in our zeal for one interest of the Church, we may overlook another?—The Missionary cause ought certainly not to suffer; and yet, from the present state of the Treasury, there is already ground to believe, that it will not receive that attention, which its importance demands. The Board is now considerably in arrears. Missionaries are presenting their claims; but there are no funds to meet them. Brethren, are we to abandon this enterprise?—*Who of you will forthwith take up a collection in behalf of this object of Christian benevolence?*

J. HELFFENSTEIN.  
Cor. Sec.

The following hymn by Mrs. Peirson, we think equally appropriate with the one previously furnished. It is an offering up of Thanks to the Great Head of the Church for his compassion and grace, and is therefore suitable for the Centenary occasion. [Eds. for the Weekly Messenger.]

#### Gratitude to Christ, for His love to the Church.

AWAKE! Put on thy strength,  
Oh Zion, bride of heav'n!  
Array thee with the gems  
By thine Affiance giv'n;  
And let the sapphire loveliness  
Upon thy breast conspicuous shine.

Go forth to meet the King  
Arrayed in all thy charms,  
With His remembrance bound  
In bracelets on thine arms.  
With coral hymns, in lofty lays,  
Recording all His gracious ways.

Sing of His tender love,  
When thou an infant child,  
Forsaken and unknown  
Wast cast upon the wild;  
Unpitied and alone to die,  
With none to heed thy feeble cry.

Thy gracious Lord came by,  
And pity filled his breast;  
He raised thy feeble form,  
And hushed thee into rest;  
He nursed thy childhood, watched thy youth,  
With never-failing love and truth.

And now thou art His bride,  
And this thy spousal year;  
What wilt thou do for Him  
To whom thou art so dear?  
Zion! What wilt thou do to prove  
Thy gratitude for all His love?

Go to his garden walks  
And tend the drooping flowers;  
Go nurse the tender vines  
That cling around His bow's;  
Go where his lambs in deserts stray,  
And lead them to his pleasant way.

Of all His gifts to thee,  
Go freely and impart;  
Console the tortured mind,  
And bind the bruised heart,  
And let thy hand, and purse, and door,  
Be open to the suffering poor.

ARISE! Put on thy strength,  
On this auspicious day,  
Go forth to meet thy Lord,  
Let nothing impede thy way;  
And at His feet with cheerful heart,  
Lay all thou hast, and all thou art.

#### Domestic Intelligence.

The Governor of Pennsylvania has approved the law which recently passed the Legislature, granting permission to the New York and Erie Railroad Company to construct a part of their road through Susquehanna county, to avoid a high mountain and expensive tunnelling.

Fattening Poultry.—An experiment has lately been tried with feeding geese with turnips cut up very fine and put into a trough with water. The effect was, that six geese, weighing only 9 lbs. each when shut up actually weighed 20 lbs. each, after about three weeks feeding with this food alone.—*New Genesee Farmer.*

Mr. Kaikenheimer of Prussia has invented a new kind of carriage for Railways, which may be moved at the rate of six French leagues, or about eighteen miles an hour, without steam or horse power. It is stated that a carriage containing 14 persons may be moved with the force of a single man. The carriage and apparatus costs five hundred dollars.

The Legislature of Indiana have authorized the State Bank, to issue \$1,000,000 in notes under \$5.

It is estimated that in forty years more, a century from the achievement of our national independence, our population will not vary much from fifty millions.

Rather too many.—Nine thousand persons applied for admission to hear Professor Siliman's Lectures on Chemistry, at Lowell, while the hall will hold only 2000.

Extra Session.—The Richmond Whig of Wednesday says—"We understand that Gen. Harrison makes no secret of his determination to call an extra session of Congress, probably in May, and that the necessity for doing so has urged itself upon his mind for several months past."

The house of Mr. Skelly of Gettysburg, was set on fire last week, from the reprehensible practice of keeping ashes in a wooden box.

Another Case.—A son of Mr. Delos W. Haight of Green, Chenango county, N. Y. was burnt to death in the most shocking manner on the 12th ult.—aged about three years. The circumstances are these: Mrs. Haight left the house in the morning to call upon a neighbor near by, leaving the child with two others, still younger, engaged about the room. She returned she found her child lying on the floor, burnt nearly to death by his clothing, which it is supposed took fire from a spark emitted from the fire place.

New U. S. Senator.—The Hon. Rufus Choate was elected to fill the vacancy created by the resignation of the Hon. Daniel Webster.

Kentucky U. S. Senator.—The Honorable JAMES T. MOREHEAD has been chosen U. S. Senator by the Legislature of Kentucky, in the place of Mr. CRITTENDEN resigned.

Sudden Death.—On the 25th ult., the Hon. E. P. Barbour, one of the Judges of the Supreme Court, was found in the morning in his bed lifeless. He had been on the bench the day before.

Another.—John Y. Barclay, Esq., an eminent lawyer of Greensburg, (Pa.) and one of the members of the Convention which amended the State Constitution, was thrown from his horse between Greensburg and Youngstown, on Wednesday last, and so severely injured that he died in a few hours.

And yet Another.—The Somerset (Pa.) Herald announces the marriage of Mr. George Thompson, of Bedford county, on the 9th inst. to Miss Mary Schaffer, and says a distressing visitation of Providence followed almost upon the heels of the marriage. On Wednesday on their way to Bedford county, the wedding stopped at Jacob Lambert's tavern on the Allegheny, and as Mr. Thompson, was walking toward the stove to light a cigar, he suddenly dropped down and in a few minutes was a corpse! Thus in the midst of joy was the young bridegroom upon the bier, and the young wife made a widow within twenty four hours after their union.

Chancellor Kent has given his opinions against the legality of all the seizures, (and of course against all arrests for the same cause) made in Philadelphia, Baltimore and Boston, of woollen goods in 1839. It is expected that one of these cases will come up for argument at the present term of the Supreme Court, at Washington. In the particular suit referred to, the amount is of no great moment, but the question involved is one of importance to the whole body of merchants in the United States. It is this: Can the Collector, after having passed goods at the Custom House, and after having them fairly inspected and appraised, and after the duties have been paid, turn round and seize them for condemnation, on the pretence that they are undervalued?—*Philad. Sentinel.*

National Defence.—The British in contravention of the treaty of 1817, which provides that the United States and Great Britain, shall only have one vessel of one gun each on each lake, are building steam batteries and vessels, and will be able to assail us with destructive effect. It is time Congress provides the means of national defence, ample and energetic.

Drinking in Cincinnati.—The authorities of Cincinnati some time ago determined to limit the number of persons who might sell spirituous liquors, to thirty.—The coffee houses which have violated the law have been rigorously prosecuted, and some three thousand dollars fines collected, and finally the authorities have succeeded in stopping the traffic in its illegal forms.

The fine mill of Mr. Newman, in Wantage, about two miles from Newtown, was destroyed by fire on Friday evening the 12th ult.

Liberal.—A few citizens of Baltimore have presented to the Female Orphan Asylum, of that city, a choice library of 121 books. The institution contains about 60 girls.

Depth of Seneca Lake.—A party last fall took soundings of this Lake about two miles north of Big Steam Point, commencing nearly one-third of the distance across the Lake from the west shore, where they found the depth 461 feet—half way across 553 feet, which did not vary six inches in going two miles south. Could the water be drained from that great valley, what a frightful abyss it would present!

As the bottom of the Lake is lower than the surface of the ocean, as is proved by the lockages on the Erie canal, many have supposed from indications of salt water at the head of the Lake, that it might be found at the bottom. To test this, a strong empty bottle was firmly secured to the line, being stopped with a cork so large as to be forced only perhaps one quarter of an inch into the bottle. On letting it down 150 feet the cork was forced into the bottle. This was repeated several times with the same result.—Wooden stoppers were now substituted for the corks. One of dry white pine, accurately fitted to the mouth of the bottle, with shoulder so made as to prevent the possibility of its being forced in, was tried. After remaining some five minutes; at the depth of 150 feet it was drawn up, and no water was found in the bottle. It was then sent to the bottom, and after five minutes, drawn up; the stopper, seen in its place, and the bottle did not vary six inches; but on letting it remain at the bottom eight minutes, it would be found when drawn up, to be full; which was repeated many times during the day. The water was fresh, pure and very cold; and forced down into the bottle through the stopper.—[Rochester Paper.]

Three Children Burnt to Death.—The Albany Advertiser states that on Friday evening last, the dwelling of Mr. J. Starr, of Henderson, Jefferson county, was consumed and three children, the eldest 8 years, the youngest six months, perished in the flames. It appears that Mrs. Starr was absent on a visit to one of her neighbors, and that the fire was also a small distance from the house on a grand. Previous to leaving the house, the parents placed the two eldest children in bed, and the youngest in a cradle, designing to be from home but a very short space of time; they returned, but to witness the awful destruction of their hopes. The remains of the three were found lying together, proving that the youngest had sought the company of the eldest but to share with them a most horrible death.

A bill is before the Senate of Pennsylvania which appropriates \$130,000, for the purpose of erecting a building as an Asylum for the Insane. It is to be large enough to accommodate three hundred patients and specifies numerous details.

#### APPOINTMENTS BY THE PRESIDENT.

By and with the advice and consent of the Senate.  
George B. Merwin, Collector of the Customs for the District of Cuyahoga, in the State of Ohio, vice Samuel Starkweather, resigned.

#### CONSULS.

Fitz Henry McCready, of New York, at Barcelona, in the island of Cuba.  
William Nelson at Panama, in the place of F. E. Hassler, resigned.  
Thomas F. Carey at Vera Cruz, in the place of M. M. Burke, resigned.

## Congressional News.

#### U. S. SENATE.

To day Blair and Rives were elected Priests to the next Congress, by a vote of 27 to 1—the Whig members declining to vote.

REPEAL OF THE SUB-TREASURY BILL.  
The Resolution of Mr. Clay for the repeal of the Sub-Treasury bill, was called for and read, and read with the amendments submitted some time since by Mr. Allen, embodying abstract of questions in regard to Banking institutions.  
After some discussion, it was resolved by a vote of 27 to 25 to lay the resolution on the table.

#### HOUSE OF REPRESENTATIVES.

Feb. 24.  
The House was in session yesterday evening until a late hour. The Civil and Diplomatic Bill was not reported to the House until between nine and ten o'clock.

After the recess, a new effort was made to defeat the provision in the bill relating to the pay of Marshals, District Attorneys, &c. The motion made was to strike out the provision from the bill. It was lost, 136 to 50. Many amendments were adopted during the evening relating to various branches of the public service. One of the amendments adopted, changing the Minister to Mexico to Charles Desha. Another prevents Postmasters from receiving in any case more than \$5000, and compels them to pay the balance derived from boxes &c. into the Treasury for the use of the Department.

These were the important amendments adopted.—The bill was then reported to the House and an adjournment followed.

POSTSCRIPT.—Just as we were going to press, a disaster befell a part of the inside form of our paper, known among printers as "falling into the pit"—as a consequence some of our subscribers will receive their papers one day later than usual.

## SECOND POSTSCRIPT.

#### Death of Dr. Rauch.

With a trembling hand we take up our pen, to convey to a portion of our readers this sorrowful, this heart-re



